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TIEN FENG NEWS

I have just been reading the Tien Feng for November 17 and for December 19, 1958 (there is one number in between, that has not arrived here yet). The most immediately striking change is the poor quality of the paper in the December number. Up until then the quality was a fairly good white newsprint, but now it is a dull gray, rather reminiscent of the poor paper we had to get along with in China during the war. This fact, along with Tillman Durdin's report from Hong Kong that mainland exports through Hong Kong have almost entirely stopped, lends credence to the suggestion that the headlong organization of communes has brought the economic machine in China almost to a standstill, and that instead of the over-production constantly being reported, supplies must be getting more and more difficult to procure.

The November number has a statement signed by a group of Christian leaders in Shanghai: Y. T. Wu, Bishop Robin Chen, Miss Cora Deng, David Chu, Hsieh Yung-ch'in, Tso Fu-ju (a woman leader in the Little Flock), Huang P'ei-yung, Li Shou-pao, Ch'en Shan-hsiang, Lo Kuang-tsung. In this statement we learn that more than a hundred church workers from Shanghai have gone into industrial production. It is now stated that 23 churches have remained open, a larger number than previously reported. In speaking of church workers denounced during the past year, the article states: "These landlords, rich farmers, reactionaries, bad elements and rightists who have been hidden within the church have used the cloak of religion, and with faith as a pretext have stressed the difference between theism and atheism in order to carry on anti-Party and anti-socialist activities. They use preaching and the so-called free lance preaching to oppose the government's important campaigns. Among the former exploiting classes and disillusioned elements they use prayer and family gatherings as a method to tempt them to resist change. Some good church-members have been deluded and led astray by them to take part in their reactionary activity."

A full twelve pages of space are devoted to a reproduction and discussion of Mao Tse-tung's statement on America as a paper tiger. The title of the statement is "Imperialism and All Reactionaries Are Just Paper Tigers." It is also referred to elsewhere, and is evidently required study in all political study groups.

Much space is also given to reports of the manual labor engaged in by church workers. In Peking little iron smelting furnaces have been built in the yard of the Tengshihk'ou Church, and a picture is reproduced of Newton Chiang (Anglican minister and professor in Yenching Theological Seminary) with dark glasses on, standing on an ordinary dining room chair in order to peer into the open top of the furnace to see if the iron is beginning to melt. There is frequent reference to the magic number "1070" (the number of tens of thousands, that is, 10,700,000, tons of steel which was the 1958 quota for the country), and the contribution which these church

Issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, $2.50; Overseas, Firstclass $4.00, Secondclass $3.00; Airmail $5.00 in 15¢ zone, $7.00 in 25¢ zone.

workers were making to its fulfillment. We have already reported that 150 church workers and theological students from Peking have gone into farm work. This work on iron smelting is evidently being done by those who were left behind, so presumably not many man-hours are being devoted in Peking to specifically church work.

Similar reports come from other parts of the country. Church workers in Kweilin report on their activities in an article "We Are Fighters on the Iron Front." Yen Tzu-ch'i reports that Foochow church workers are on the "Iron Fighting Line." A picture of about 50 young people on the front steps of the old Bible Teachers Training School in Nanking has the caption, "Nanking Theological Seminary students study a new subject: Labor." In Amoy church workers seem to be working mostly in a factory producing fire-resistant materials. Special mention is made of YW Secretary Miss Lin Ya-hsiung who was assigned to pull a freight-cart (pan-ch'e). On a steep hill she lost control of the heavy cart and suffered considerable injury, but gamely continued with her work. YW General Secretary Yen Pao-ling is also mentioned, a well known soprano singer, and previously refined and delicate, but now an energetic manual laborer. One morning early, in order to provide provisions for the Great General (fuel for the iron furnace), she was carrying a load of coal, and slipped and fell in the dark. But after a short rest she went on with her work.

There are further news items about the unification of the churches city by city, but still not much to indicate that they are grappling seriously with the questions of faith and order involved. Unified worship began in Kweilin on October 12. In Chinchow (Liaoning Province) there were two churches only, a Church of Christ in China, and a Seventh Day Adventist Church. These were unified in October, and the rules for their unification are given as follows:

1. The two previous church names shall be abolished, and the church known simply as The Chinchow City Christian Church.
2. Management, buildings, property, and personnel shall all be unified, and all surplus property shall be contributed to the socialist construction.
3. The Adventist rule of compulsory tithing shall be abolished, and every one shall contribute in accordance with his own desires.
4. After unification the patriotic resolutions previously adopted shall be revised as the new conditions may require, and also the provisions for individual thought reform.
5. In response to the Government's call for iron production the church shall construct and run a people's factory.

The account of unification in Amoy is rather puzzling. Discussions there began in September, and although no specific objection is cited, still it took them until the end of Novembe to agree on a plan of unification, and then it is not clear that the unification is complete. The crucial sentence, as nearly as I can translate it, says, "In regard to finances we adopted the policy of each denomination being self-supporting, and each united church being self-supporting and mutual help between neighboring churches." This sounds as though the denomination (tsung p'ai) to some extent will continue to function. On November 27 the plan was explained to chur members in two separate meetings, one in Amoy and one in Kulangsu, and then it was put into operation the first Sunday in December.

In Hsinhsiang the three churches (The Truth Church - Chen-li-hui, Assembly of God, and Independent Church) were united in November. In Nanling, Anhwei, the Anglican and the Chri tian and Missionary Alliance churches were united in November, and called itself then the Nan ling Christian Church.

The chief denunciation in the December Tien Feng is of Chen Chih-i, described as a friend of Wang Ming-tao and of Watchman Ni, and a man who has in particular shown his enmity toward Communism in his writings. In 1948 he wrote a book Twentieth Century Miracles, in whi his reactionary views are evident. Then after Liberation he wrote in November 1953 and March 1954 two pamphlets entitled Windows of Truth, and quotations from these are given to show tha his attitude had not changed. The article proceeds: "In the spring of 1955, when Wang Ming-tao's reactionary group was sounding the slogan of 'Fight, fight,' and were madly opposing the Party and socialism, the counter-revolutionary element Hsieh Mo-shan established a quarterly i Shanghai which was very much a counterpart of Wang Ming-tao's Spiritual Food Quarterly. He called it the "Holy Anointing." In the introductory editorial it was made clear that the purpos

of this magazine was to lead Christians in thought, word, and deed, to separate themselves from the world. "Things which worldly people do, we who are sons of God cannot do." It distorted the scriptural word about not being "unequally yoked with unbelievers," in order to put Christians at enmity with the people. "Who wrote the articles in this magazine? The counter-revolutionary Hsieh Mo-shan, the rightist Niu Shu-kuang, the rightist Li Han-wen, and Chen Chih-i. Chen Chih-i was very enthusiastic about this reactionary magazine, and in the first three numbers wrote as many as twenty articles, large and small, which appeared in it. In the first number alone, of the 34 articles in it he wrote eleven, almost a third." Then the writer goes on to quote one of these articles, in which Chen Chih-i is alleged to have compared Christians in China to the three Hebrew children in the fiery furnace. (He doesn't really make the comparison; it is evidently a question of the cap fitting!)

EARLY INDIGENOUS MOVEMENTS IN CHINA

An article by Wang Wei-yeh in the October 7, 1957, Tien Feng gives some of the history of the Chinese church as it relates to breaking away from missionary control. It is called "The Early Three Self Movement." The historical section of the article reads as follows:

The result of this movement was the establishment of a number of independent Chinese churches. In 1902 Kao Feng-ch'ih, Hsieh Hung-lai and others established the Chinese Christian Church in Shanghai, and many of the cities in China followed suit. Later many of these churches united either with the China Jesus Independent Church or the Church of Christ in China. In 1907 Yu Kuo-chen, Hsieh Yung-ch'in and others organized the China Jesus Independent Church in Shanghai, and this movement spread to other places, and today there are more than 300 churches in this denomination. In 1910 Chang Peh-ling and others organized in Tientsin the Chinese Christian Church, which afterwards became the Church of Christ in China. In 1912 the Church of Christ in China was organized by forward looking leaders in Peking, and their example was followed in Tsinan in 1913 by Liu Shou-shan and others. The Tsinan church also sent Ai Jih-ling to Yentai where another CCC church was established. In 1916 the Presbyterian Church in Tsingtao declared its independence, and joined with the Tsinan and Yentai churches to form the Church of Christ in China. Taiyuan later joined this new church, and then it spread to every province, always growing, never retreating. It now has its central offices in Shanghai.

In 1917 in Peking Paul Wei was much moved by the Holy Spirit, sold all his possessions and went out to preach the gospel. He established the first True Jesus Church in Tientsin, and then one in Peking. One of his earliest adherents was Barnabas Chang of Shantung. He established a True Jesus Church in Weihsien and practized communal living, following the example of the early apostolic church. The movement spread to other provinces and many new churches were built and many true soldiers of Christ sold all they had and went out to preach the gospel, so that the movement spread to the South Seas, Korea, Japan and Honolulu, and now, within and outside China there are about a thousand churches of this denomination, and 100,000 members. Perhaps it will spread to America and Europe.

In 1921 Chin Tien-ying established the Jesus Family in Machuang, near Taian, Shantung, on a completely communal basis, following the example of Catholic monastic orders, with an ascetic ideal. This movement spread to other provinces and more than 120 communities were established. After Liberation the communal organization was dissolved, and the various churches either became local Christian churches or joined the Church of Christ in China.

In 1926 the first Christian Meetinghouse (Little Flock) was organized, with evangelism as its main emphasis. It now has more than 700 churches and more than 70,000 members. It has no central office, but has a true local congregational character.

As to other indigenous movements which are not nation-wide in scope, they are too many and varied to tell about in detail, but they were all based on the same principle of escape from the control of the imperialistic churches and the mission boards, and doubtless will be given their proper place in a future history of the Chinese Church.

This was the great accomplishment of the older Three Self Movement before Liberation.

THE QUESTION OF THEISM AND ATHEISM

This is the title of an article by Huang P'ei-yung, Methodist preacher of Shanghai and form YMCA Secretary, in the July 14 Tien Feng. He begins by pointing out that we must distinguish between the theism-atheism contradiction and the theists-atheists relationship. The former is a true contradiction (a Communist technical term indicating a position of active mutual opposition for they are different world views, different faiths, different systems of thought. It is moreover contradiction of long standing, not one that has been freshly created through the coming of the Communists to power, and he quotes from Acts 17 to indicate that it already was a factor in Paul's work. This historic controversy constitutes the contradiction that exists today between theism and atheism.

"Theism and atheism are clearly mutually exclusive world views, but the contradiction between theists and atheists is different, it is not one of active opposition. Therefore in dealing with this contradiction we should neither on the one hand waste our time in trying to find a harm nization or compromise, nor on the other hand exaggerate the contradiction into one of active opposition. I believe the proper attitude is one of mutual respect. This will preserve freedom o belief and thought, and at the same time make it possible for people of differing beliefs and thought systems to work together.

"However, much that passes for a theism-atheism contradiction is not really such. There i also the aggressive imperialism versus patriotism contradiction, and many who claim to be espousing theism are really only upholding aggressive imperialism. Another contradiction that is often confused with the theism question is the bourgeois and proletariat class contradiction. Tun Hung-en and Fang Ai-shih tried to make us believe they were upholding theism, but all they were upholding was the bourgeois point of view.

"How shall we treat these contradictions? Some Christians do not consider the contradictio of friend and enemy, or of the class struggle, and obstinately hold on to the question of differing faith and thought. Others first solve the political question, and strive earnestly to drive out of the church all of the control and influence of the imperialist and capitalist class, and strengthen their unity with the people, and then the contradiction between theism and atheism becomes on within the people (that is, to be settled by amicable argument). I believe that the latter metho is the proper one to take."

MISSIONARY NEWS

Mrs. F. Crawford Brown, former Episcopalian missionary in Wuhan, died on February 4.

CHURCH NEWS

What kind of a school has Nanking Theological Seminary become under the leadership of Bishop K. H. Ting? There is one indication of an answer to this question in the December 23, 1957 Tien Feng, where one of the accusations against the evangelist Tung Hung-en is that he ha said, "The graduates of Nanking Theological Seminary are nothing more nor less than Communist cadres - they are very ruthless and all the churches are afraid of them."

The Disciples Mission Board has just received word that the head of the Disciples Church (Chi-tu-hui) in China, Dr. Luther Shao, committed suicide last April by jumping into a well. His body was not found for two days. This tragedy is undoubtedly the result of his denunciation as a rightist, which we reported some time ago.

Dr. Baen Lee, formerly president of Hangchow University, and later General Secretary of t China Bible House, died in prison last November. This was his second imprisonment.

The daughter of a Chinese mainland preacher is living outside China and gets occasional letters from home. She writes about her home church as follows: "The church premises are full of new people. Now you can't have one house for one family. My father's house is filled with several families."

GENERAL NEWS

The report of the China Medical Board for the fiscal year ending June 30, 1958, shows that during that year appropriations were made to medical schools in Hong Kong, Indonesia, Japan, Korea, Malaya, the Philippines, Taiwan and Thailand, and that funds from previous appropriations also went to Burma, Fiji, Vietnam, and the Trust Territory of the Pacific Islands. $250,00 was given to the University of Tokyo for a medical library, and $175,000 was appropriated for medical fellowships. Dr. Harold H. Loucks, Director of the Board, visited the institutions concerned during 1958.